The Bombay Guardian.

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WEEKLY REVIEW.

—When Napoleon III. set out for Berlin last July, he made proclamation that he was marching under the banner of the revolution, that is of the revolution which decapitated kings and nobles and priests and citizens, which rejoiced in the Reign of Terror and the Goddess of Reason, shut up the churches, and carried fire and sword throughout Europe. It was an ominous word to use; it plainly intimated that there was still, for a portion of the people, a fascination in the era of Murat, Danton, Robespierre, and Napoleon. Well, this portion of the people are now in possession of Paris; they have been defeated by the troops of Thiers (whose writings have done much to keep up the fascination of the revolutionary epoch) outside of Paris, but they are still in power within. They have begun to pillage churches; they have proclaimed a crusade against princes; and it is impossible to say what monstrous step they may next take, if the army of the Government should be delayed in recovering Paris. The Germans are there looking on.

—The following is from the *Pall Mall Budget*:

"Professor Seeley on Tuesday evening delivered a lecture to the members of the Peace Society, on 'The Possible Means of Preventing War in Europe.' War, the Professor held, was an unnecessary and an abolishable thing; and the object of his lecture was, he said, to offer some suggestions to those who might wish to find out in what way an international arbitration could be practically realized. A system of international arbitration would, Mr. Seeley said, doubtless involve a vast number of political changes, but it was not a Utopian scheme. It in the first place required an organization essentially different from the already existing system by which European nations stood in relation to each other. There would have to be a federation of all the Powers—the great Powers—for it was they, and not the small States, which caused the conflagrations on the earth's crust. It should be a federation, not after the model of the late German Bund, but of the United States. To ensure success, the power of levying troops should be assigned to the federation only, and be denied absolutely to the individual States constituting the federation. There should be a law court for nations the same as for individuals. Europe should have a Constitution, as well as the States that composed Europe. There should be representation by population as by States. The federation should have an executive force greater than that of any of its component States."

Are all these political changes really necessary before there can be any hope of a system of international arbitration? We think not. Let the nations govern themselves as they please, they may agree to refer their differences to arbitration, as has already been done and successfully in a number of instances. The question simply is, Have they had enough of war? Are they willing to recognize this as a wholly unsatisfactory way of settling quarrels? When this is the case there will be little difficulty in substituting a system of arbitration.

—The last number of the *Christian Work* contains an account of the dedicatory services in a new church erected at Antananarivo, the capital of Madagascar, in the presence of the Queen, the prime minister, and a numerous retinue. The Queen would not allow the National Anthem to be sung until all had joined in a song of praise to God, and sought his blessing.

—The *Friend of India* gives the Hon. Mr. Seward a word of good advice:

"One would be glad to hear of Mr. Seward having found his way to a colder climate, now that the hot weather is so fast setting in. A man of amazing vigour and energy, he scarcely even at his ripe old age seems to know his strength and endurance; and it is dangerous. We trust that his friends may have courage enough to urge him to take time by the forelock and quit India, even at the sacrifice of some pleasures that he would undoubtedly have in remaining."

Before many days, we suppose, Mr. Seward will have left India in H. M.'s Ship *Forte* for the Persian Gulf, he having accepted the kind invitation of Rear-Admiral Cockburn to accompany him. Americans will notice and remember this act of courtesy shown by a British Admiral to one of her representative men. Such expressions of good feeling tend to create and deepen good feeling in the two countries generally, and to bring them nearer together.

—We are glad to see that a measure which we have repeatedly recommended to the managers of our Strangers' Home, has been decided upon in Madras. The inmates of the Home in that city are to be taught various professions. The *Standard* says:

"It has been deemed expedient to set apart eight thousand rupees for the purchase of the premises at Royapooram, hitherto occupied by the Home, and the inmates are to be taught various professions. A set of rules for the management of the Home has been drawn up and approved of by the Governor in Council. A committee of zealous and kind-hearted gentlemen has been appointed, and with such countenance and support, there will be no more complaints from the residents of the conduct of European loafers and their very unwelcome visits."

There will always be some in the Home who are competent to teach others, various trades. Let implements be furnished, and the men be set first to learn and then to work. Fourier's principle of Elective Industry might even be introduced, and the men allowed to choose their trade and find out what they have most aptitude for. The men will be happier, and they will soon be earning their own support. They will then be in demand.

The American Methodist Mission in N. India occupies 20 stations in the districts of Lucknow, Bareilly and Moradabad. There are about 20 missionaries, and 30 local preachers. Church-members 541, an increase of 73 in the year; probationers 526, an increase of 223. There were 269 baptisms of adults in 1870. We have already published some extracts from the Report of this interesting Mission, and we have marked several more for extraction. We have the highest regard for the brethren of this Mission and rejoice greatly in the blessing from the Lord which has rested upon their labours. Of course there are peculiarities in their system; of some of these we see the wisdom and fitness, of others we are hardly yet able to speak so favourably. For instance one of the missionaries says:

"Conversion to Christianity, though a most important step, is found not always to include spiritual regeneration. Indeed so far as our observation goes, in the service of this Church, these two events have not once happened together. When the inquirer is, after much labour and prayer, baptized, and admitted to probation in our Church, he is invariably found to be in the condition of unawakened persons at home. For him the great work is not only unperformed, but its possibility even, is to him unknown. Hence the pastor's immediate duty is to secure the regeneration of formal Christians, who are sure to think; and often stoutly to affirm, that they were regenerated at the moment of baptism. Without saying it is an impossibility, we only remark that we have not witnessed it in a single case here."

What seems strange to us is that persons should be baptized who give no evidence of a change of heart. It would seem that those who have an intellectual conviction of the truth of Christianity, and who have a desire to join the Christian community, are baptized; and the change of heart which is called regeneration is then sought for. We have no doubt that in all our communions, Native and European, there are very many who have only an intellectual conviction of Christian truth, and who need to be born again. But have we authority to baptize such persons, knowing them to be such?

When it is remembered that this Mission has only been 12 years in existence, it is matter of surprise and thankfulness to God that so much should have been accomplished. Men of an excellent stamp have been sent out, men of common sense, energy and piety, and the great Wesleyan principle that Christ expects every man in his church to know his work and to do it, has been of great aid to them.

A Minister of Bombay was preaching last Sabbath on the subject of Christian Union, and concluded his discourse with some remarks which we have much pleasure in presenting to our readers:

"I speak this morning of this unity of believers, by whatever name they may be called, to whatever country they may belong, because I would again call your attention to and claim your sympathy for that most interesting assemblage of Native Christians which is this week gathered together in Bombay. They have come here, to this one meeting point, the members and representatives of several different Christian Churches from all parts of the Presidency—not to speak of or discuss their differences, but to sink these out of sight, and to give loving and practical expression to their oneness as believers in Christ; as all partakers of that one Bread which has come down to them from heaven. And let not us, my brethren, stand aloof from this movement, as if it were one that did not concern or interest us. It is true that we cannot be all to them that we are to one another. Difference of language prevents this—prevents most of us from

taking part in their conferences; difference in habits of life and of thought also keeps us apart. But let us not exaggerate these difficulties or make them appear to be greater than they really are. It is good to remember that there is variety as well as unity in the Church: 'We being many are one bread and one body.' But Christianity tends to break down all distinctions and differences. 'There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all.'

Our Native brethren stand in great need of help; and perhaps the best kind of help that we can at present give them, is to make them feel that we are not indifferent to what interests them—that we genuinely sympathise with them in their efforts and endeavours after strength and self-reliance (in so far as man is concerned), in their seeking to help one another's faith and hope and love. May we feel, and may we be enabled to show that our unity in Christ, our oneness with believers, of whatever country or colour, is a true thing—not mere words on our lips;—that it is true here upon earth, even as, as all are partakers of that One Bread, we look forward to meeting, at no distant day, where there shall be truest union and perfect communion in that great multitude which no man can number, of all nations, and kindreds and people and tongues before the Throne, and before the Lamb. Amen."

On the first of February last the Rev. Thomas H. Skinner, D.D., died in New York, in his 80th year. Our readers will excuse this reference to one whom few of them ever heard of, when we mention that the writer received baptism on profession of his faith in Christ, at the hands of this good man, then pastor of a Presbyterian church in New York. The following minute, adopted at a meeting of the clergy of New York of all denominations, on the day of his funeral, will give our readers some idea of the elevation and spirituality of the character of Dr. Skinner, and of the affection which he inspired:

"We, the clergy of New York and vicinity, assembled to render the last offices of respect and affection to the Rev. Thomas H. Skinner, D.D., so widely venerated and beloved as pastor, teacher, counsellor and friend, reminding ourselves of his own devout and adoring sentiment,—that 'it is the chief glory of the Divine attributes, that they are all in the service of *Love*,'—would humbly acknowledge the dispensation of Providence which has removed him from among us, as but another expression of that Love which qualified him for such usefulness in the Church, and continued him so long, with powers undimmed and with graces ever brightening, in his sphere of honourable and beneficent service. Having accomplished the fourscore years of life, and almost threescore years of unabated work in the ministry, having gathered the largest fruits of honour, blessedness and reward in his Master's kingdom upon earth, and having outlived the major part of the co-labourers of his youth and prime, there remained nothing to crown his age and fulfill his joy, but that he should 'depart and be with Christ.'

Above all would we magnify in his death that grace which rendered him in life so conspicuous, in the rare combination of a noble and disciplined intellect consecrated to truth, a childlike simplicity of faith, and a seraphic fervour of devotion.

For singleness of aim in personal sanctification, testifying with Paul, 'this one thing I do, reaching forth to those things which are before;' for singleness of purpose in his ministry, as determined with Paul, 'not to know anything save Jesus Christ, and him crucified;' for singleness of devotion, that re-produced in his consciousness the experience of Paul, 'for me to live is Christ;' for loftiness of ideal, that set the Christian character above all earthly standards, and the kingdom of God above all earthly good; for guilelessness of spirit, that exemplified the meekness and gentleness of the children of God; for a courtesy and kindliness that beautified the daily intercourse of life, and adorned his public teaching; for an unction of speech and a saintliness of conversation, that were the open testimony of the Father to his communings with God in secret; for a zeal for God, which ofttimes 'had eaten him up,' had not the doing the will of God been 'meat and drink' to body and soul; for boldness in declaring the truth and contending for the faith; for a breadth of charity that embraced all that love our Lord Jesus Christ, and a sympathetic yearning for souls that caused him to keep vigils for their salvation; for a grandeur of hope, that kept ever before him the millennial glories as palpable realities, and an exaltation of faith, that held him serene and steadfast above all assaults of the adversary upon his own peace or the peace of the Church, and that seemed at times to lift him out of the body, in his rapturous discourse of the government of God and the glories of redemption; for these manifold and illustrious graces of the Spirit, his memory shall be cherished among us, and be transmitted in the schools of the prophets, as a motive to the highest attainments in excellence and usefulness, and especially to that elevated and cultured piety which is the true strength of the Christian ministry.

Remembering also how in him metaphysical acumen and logical vigour, profound meditation and persistent study, were applied to the deep things of God, without abating the freshness of his faith, the fervour of his devotion, the enthusiasm of his love, in respect to the simplest doctrines of salvation; how the nicest discrimination and the choicest diction of the Christian scholar were brought to the elucidation of Bible truth; we would make grateful record of such an example of consecrated intellect in this speculative and rationalizing age; and would encourage ourselves and the ministry at large to assert the supreme claim of the Gospel upon all the powers of the human soul.

In sympathy with the whole Church bereaved of such a leader, we would humbly commend the cause of sacred learning, the pastoral office, the training of the ministry, our several departments of labour in the Christian household, and the personal household of our departed brother—with which we share the sorrows, the memories, and the hopes of this hour—to the Great Head of the Church, our sympathizing and comforting Redeemer, who 'continueth ever.'"

We have received, and hope shortly to notice, the following Reports for 1870: Irish Presb. Mission in Gujarat; Kolapoor Mission; Indian Home Mission to the Sonthals; Am. Reformed Church Mission in Arcot; Medical Report of the same; Pensioners and Widows' Fund.

At a meeting of the *Western India Native Christian Alliance* held on Friday, the 31st March, the following Resolution was moved by the Rev. Narayan Sheshadri, and seconded by Mr. Shahu Daji, and unanimously agreed to:—

"That this Alliance—in view of the unspeakably great good done to this country, through Christian Agencies originated and carried on systematically for nearly a century by the different Missionary Societies of the United Kingdom, the United States of America, and the Continent of Europe; the British and Foreign Bible Society, the London Religious Tract Society, the Society for Promoting Christian Knowledge, and, latterly, by the Christian Vernacular Education Society—embrace the opportunity afforded by its inauguration to express its deep sense of gratitude to these Societies. The enterprise they have been engaged in, called forth by Christian love, sympathy, and devotedness, has borne such fruit as will lastingly benefit the country. The transition state into which its people are brought, in an intellectual, social, and religious point of view, is chiefly, if not wholly, owing, to the faithful labours of the Agents of these Societies. These labours have also been fruitful in a still higher sense. Through the instrumentality of these labours thousands of souls have been added to the church of the living God, hundreds of Native churches have been planted in the country, and a Native ministry is being raised. In consideration of all this, and also of the fact that we ourselves are the fruit of these labours, we cannot allow this opportunity to pass without expressing to those Societies and to their devoted Agents among us, our profound sense of gratitude for all the inestimable blessings we and our country have received and are receiving through them. The debt we owe them can never be repaid, but we pray that the great Head of the church may compensate them by pouring upon them the richest of His blessings."

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A PRIZE WORTH SEEKING.

It is not the greatness of a prize that gives it power to awaken the energies of a man, so much as the nearness of it. The most magnificent of all prizes, if placed at too great a distance from the spectator, will fail to kindle his energies, while something in itself much less considerable, if [illegible] near to him will have a powerful [illegible] arousing him to effort. To give [illegible] whole of life or the major part of [illegible] some good that is to be obtained at the end be that good as superlatively great [illegible] gination can depict, seems the dictate of the saddest of hallucinations. And [illegible] this is one prominent reason why [illegible] that religion offers are so generally [illegible] by men; they suppose that these [illegible] to accrue at the end of life, and [illegible] present life is to be sacrificed with [illegible] the first fruits of compensation. Is this a true conception? It is not. God has not overlooked the laws of the human mind; the prizes of the Gospel are not placed [illegible] far away in a remote future; we fear that too many Christians are in the [illegible] considering them as belonging to such a distant future; but this is because their eye of faith is only half opened; the Gospel does really exhibit its most precious gifts as within our reach.

There is a distinction to be made between what is in reserve for the church as a whole, and what is offered to the individual believer. For the church as a complete body, there is the glorious, though comparatively remote, prospect of the New Jerusalem come down from God out of heaven, having the glory of God and light like unto a stone most precious. But the Gospel has sublime prizes for the individual Christian, which he is invited to seek and secure during the present life. Look for instance at the awards held up in the letters to the seven churches; concerning none of these are we told that we must pass away from this present stage of existence in order to lay hold upon them. It is faith that wins them, appropriates them; and the present life is specially the theatre for the manifestation of faith.

He that dwelleth in love dwelleth in God and God in him, says the beloved apostle, (1 John iv. 16.) Here is a brief but eloquent indication of the life of heaven as a life to be lived upon this earth. Of course, if we entertain the conviction that nothing so divine may ever be lived here, that sin must always so far remain master of the situation as to hinder us from entering upon this love-life here below, if the thought of our own impotence has more sway with us than the thought of God's power with us, it is certain that we shall not be of the number of those who inherit this blessedness here, and it is doubtful perhaps if we shall be of those who have it in the world to come. Christians need to understand, as few of them have done, that all things pertaining to life and godliness *are* given us in Christ, and are to be appropriated by faith. They need to understand, as few of them have done, that Christ has called us not merely to a future of glory, but to a life of love on the earth, the continuation of the life which he himself lived here below. It is very true that this nature of ours is corrupt, impotent for good; but

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the knowledge of this will not save us, it only shows the need of salvation; and this is not the nature that is bid to dwell in God, and expected to be as Christ was in the world. When God gives a command, he means it to be kept, and he gives with it the means of keeping it; he gives his Holy Spirit to those that ask him; this is the one sufficient answer returned to all complaints about our moral weakness. We are complete in Christ; are we foolish? Christ is our wisdom; are we unholy? Christ is our sanctification; are we fearful towards God? Christ is our righteousness. Whatever faculty of obedience is wanting to us we have in Christ, whose virtue is communicated unto us, as the sap of the vine is communicated to the branches; so that with Paul the weakest believer, strong in faith, may say, I can do all things through Christ who strengtheneth me.

Shall we not then take knowledge of this prize that is set before us, within our reach, this divine life upon the earth, described as a dwelling in love and as a dwelling in God, who is love? Perhaps to some this seems, practically, quite as far off as heaven, and it remains without any stimulating effect upon them. Surely this is wrong, deplorably wrong. Shall God disclose his treasures to our view in vain? Shall we look coldly and carelessly upon that which he, for Christ's sake, brings forth from his secret treasury, to kindle our energies? Let us put far away the unbelieving thought that this is something too far above us. The world is what it is because Christians fail to enter into this life of love.

To dwell in love is habitually to let Christ [illegible]od to us; to recognize in Him the fulness of the Godhead bodily, and thus to [illegible]at God is love. But love supposes [illegible]; and what is the object? Not the [illegible]mily; not the elect; not the Christ-[illegible]ound you; but you yourself: He [illegible]e and gave himself for me. Why? [illegible]is life might be in me; that love divine [illegible]ght dwell in me, and in me dwell in the world, go in and out, go to and fro. That the love wherewith thou hast loved me may be in them and thou in me, says Christ to the Father; and to the believer, This is my commandment, that ye love one another as I have loved you. We are to dwell in God's love, receptively, all the day long; and also to dwell in the manifestation of it. It comes to us to utilize us, to make us the servants of all. If it first speaks to us of God's love, and busies itself about the satisfaction of our wants, it does not stop there; it proceeds to show us the same love of God resting upon others and inviting us to please Him by seeking their good.

But how can we be brought to this heavenly life? Believe that it is attainable; that it is offered to you; that it is to be sought with *all the heart*, which means, with all needed sacrifices, and with all perseverance; intelligently; scripturally; simply; in faith.

NATIVE CHRISTIAN ALLIANCE.

We made mention in our last of the happy inauguration of the Native Christian Alliance. The excellent spirit manifested in the first meeting, continued without any abatement through the eight meetings that were held last week, and no one that took part in these meetings could doubt that the Spirit of God was present; anticipated hindrances disappeared, difficulties were solved, and the deliberations of all were guided to harmonious issues. Papers on particular subjects had been prepared by different members: one on systematic beneficence by Rev. R. V. Moduk, one on the nurture and training of children by Rev. Baba Padamanji, and one on Christian privileges by Rev. A. Bapooji. Many of the members took part in the discussions; at one meeting as many as thirty spoke. They were obliged to use different languages, but for the most part what was said was generally understood. The Marathi was the vernacular of the majority; but there were a good many present from the churches in Gujarat; the vernacular of some was Canarese (these were from Dharwar and Hoobli); and others spoke in Hindustani. Most of the members were previously unacquainted with each other, and all had great delight in becoming acquainted with Christian brethren whom they had never seen before, in hearing them speak, in praying with them and discovering that they all had one spiritual tongue, one common teacher, the blessed Spirit. The Deccan Christians were glad to recognize the grace of God largely resting on those from Gujarat; and the Gujarat Christians had similar joy in perceiving the gifts of the Spirit in the Christians of Bombay, the Deccan, and the Southern Marathi Country. We believe that this single result was worth the trouble that the origination of this Alliance had in connection with it; these Native Christians go back to their respective homes with a very different conception of the church in Western India, its attainments, interests, and needs than they had before. The feeling of mutual Christian love has been a good deal intensified.

At one of the meetings it was resolved that the Alliance should establish a Mission, and Rutnagherry was fixed upon as the field; Rs. 450 was subscribed towards the expenses of this Mission. A boarding-school for the sons of Native Christians was also felt to be a desideratum, and the Alliance decided to establish one. A polyglot periodical as an organ of the Alliance was also spoken of and agreed upon. Whether all these measures shall be carried into effect remains to be seen; but quite apart from these we regard the Alliance as a success, and the recent meetings as having been most profitable; and we are strongly of opinion that the results will be valuable and important, especially in the development of a feeling of the responsibility of the Christians of India to labour independently for the propagation of the Gospel.

A very interesting and in some respects remarkable meeting was held on Friday evening, March 31st, in the Free Church, Esplanade. Missionaries and other European Christians had been invited, and a considerable number were present. The President, Rev. Dhunjibhai Nouroji, opened the meeting with prayer and remarks. Rev. Appaji Bapooji made an address contrasting the privileges of Native Christians with their condition before conversion, and showing their obligations to the Gospel. Rev. Narayan Sheshadri read a resolution expressive of the gratitude of the Alliance to the Foreign Missionary Societies and to their agents in this country; and remarks in a corresponding strain were made by Rev. Baba Padamanji, Mr. G. Raghoonath, and others. These addresses were in the different vernaculars and in English. Brief addresses in reply were then made by the Rev. Messrs. Robertson, Harding, Hazen, and Bowen.

On the Lord's Day, April 2, the Lord's Supper was partaken in the American Mission Chapel by more than 250 Native Christians of different denominations.

On Monday afternoon the Native brethren went forth into all parts of Bombay to preach. About fifty different localities had been fixed upon, and three speakers went to each place, so that there were about 150 Natives of the country simultaneously engaged in preaching Christ and him crucified.

Monday evening there was a *Kirttan*. There was present a very large audience, the non-Christians being perhaps as numerous as the Christians; among them were Native gentlemen and ladies of high social standing. The subject was the Way of Salvation, and the simple Gospel was set forth most lucidly and impressively. The musical element in this performance was the great attraction; the audience would have sat till midnight; none the less, they heard the great truths of the Gospel, and many of the words will abide in their memories.

Tuesday evening, European Christians were the hosts and the Native Christians the guests. A number of gentlemen had been led to consider the present as a suitable opportunity for the manifestation of their own feelings of sympathy and Christian regard toward their brethren of this country, and had invited the members of the Alliance and their families, the missionaries and other Europeans to a social gathering in the Free Church Institution; you may call it an *agapé* or love-feast. There could not have been much less than 500 present. This was a delightful meeting and one that will long be remembered by all who were present. In the latter part of the evening, when opportunities for mutual acquaintance had been afforded, Mr. Bowen took the chair, Mr. Dhunjibhai assisting, and after prayer, reading, remarks in Marathi, and some remarks by Mr. Dhunjibhai in English, Messrs. A. Bapooji, R. V. Moduk, Robertson, Small, and Hazen spoke, some in English and some in Marathi, and Mr. Narayen Sheshadri offered a closing prayer. Had time allowed many others would have been gladly heard. An excellent spirit breathed in all these addresses.

WHAT IS TRUTH?

This do and thou shalt live. (Luke x. 28.) Love is life. The love demanded by the law is love that is born of God. One that loves God with all the heart and his neighbour as himself, is a son of God. Men are without this love divine and are therefore without life. The law simply serves to bring out the evidence of this. While men make their boast in the law they show that they know it not. When the commandment came, when my eyes were opened to see the full extent of its demands, sin revived and I died.

Willing to justify himself. (29.) Nobody had accused him. His own heart told him that he had not kept that law. Like the generality of sinners he shielded himself with vain excuses. 'Who is my neighbour?' How can I tell who is entitled to receive this love from me? The man I help may turn out to be very unneighbourly. Thus he would parry the condemnation of the law.

Go and do thou likewise. (37.) The priest and the Levite saw the poor wounded man and knew at once that any help extended to him would not be likely to bring them in any return; he could not requite them, and they could not even get any reputation by it. Love finds its pleasure in helping those that are needy, and will make large personal sacrifices in order to help. This love appeared not in the Priest or in the Levite, but in the Samaritan; not in those who were well acquainted with the law, but in one who might be supposed ignorant of it. The spirit that seeks to escape the obligation to give, to succour, is a selfish spirit, the very opposite of love. The spirit of love

will leap over the barriers raised by conventionality, caste, sectarianism, to succour those that are needy. This spirit is only found among those who are born of the Spirit.

Does thou not care that my sister hath left me to serve alone? (40.) Implying a want of consideration on the part of Jesus. If Mary had forgotten her duty why should Jesus be unmindful of it? She waited some little time for Jesus to take note of her need; and at last communicated her grievance. But it was she that was guilty of inconsideration; Jesus was not the one to neglect any legitimate care. Had she been listening to Jesus she would have been kept from offending thus with her lips.

Thou art careful and troubled about many things. (41.) Things of little consequence. To me it is more blessed to give than to receive. My meat is to do the will of him that sent me. I have come to this house to minister rather than to be ministered unto. Were my words not to sink into any heart and abide there, my visit would be a lost one. There is many a servant of the Lord Jesus whom men esteem and would honour, but they make Martha's mistake and think they show all respect to him by social civility, by conventional hospitality, by worldly gifts, while they are all the time grieving him by neglect of the word, by not growing in grace. How gladly would many of us exchange all the politeness and attention we receive for the least token that the word of God was incarnating itself in the hearts of these kind people and bringing forth gospel fruit. And in some of our fine churches where so much is done in the way of external worship, if one would carefully listen, would he not hear the voice of Jesus saying, One thing is needful?

Mary hath chosen that good part. (42.) This is the election that concerns the sinner. It is not for the sinner to say to God, What is thy choice? for it is God who says to the sinner, What is thy choice? It is all right with the sinner's election, if he chooses this for the portion, to sit at the feet of Jesus and hear his voice. Yes, Martha, it will require a good deal more than your representation to induce Christ to send Mary away. Think not that household duties are overlooked by Christ in his instructions to his disciples. But he puts them in their proper place. Sit down, Martha, and hear Jesus discourse. After a while Mary, with her heart full of Christ's words, will arise and go and look after the serving.

Lord, teach us to pray, as John also taught his disciples. (Luke xi. 1.) John had evidently given some form of prayer to his disciples. One would like to know it, to compare it with that given by Jesus. One fancies it must have been much longer at all events. They asked Jesus for a form of prayer; not whether a form was the best way. He gave them a form which had singularly little of the form about it.

When ye pray. (2.) It is a prayer for disciples, for those who are already the children of God. It indicates the desires which they ought to have. If they have not these desires, they cannot make this prayer their own; if they are not forgiving those who trespass against them, this prayer takes itself away from them; such need to pray for a new heart, for the Holy Spirit, for the Spirit of Christ; need to pray that they may see the state of mind expressed in the prayer. The plural form, When *ye* pray, shows that it is given for social prayer. The differences between the form here given and that given in Matthew,—there are no less than five variations in four petitions, besides the entire omission of the doxology in Luke,—shows plainly that the Lord meant it for something more than a mere form. All who wish to pray aright should study it prayerfully. Happy are they who can sincerely adopt it.

Because of his importunity he will rise and give him. (8.) Still complying with the disciple's request, the Lord teaches us to pray by pointing out that importunity will sometimes be needed. A man sometimes carries his point with another man by sheer importunity, obtaining what he wants even when he is met by selfishness instead of generosity; he makes himself so troublesome that it is found cheaper on the whole to give him what he wants and send him away. The argument used by our Lord is the *à fortiori* one. If importunity prevails with a selfish stranger, one who might naturally think your request a very singular and unbecoming one, how much better will it prevail with your heavenly Father when you are pleading the necessities of his own children and have his own promises to back up your petitions. Why does he delay to answer you? That he may prove your faith: that he may enhance the blessing. It may be that you have not yet brought forth that frame of mind to the throne of grace, to which the blessing belongs; you are asking it perhaps as something that is due; you do not understand its value as an expression of mercy; there is something in you that would make the bestowal of what you desire not altogether a blessing; some unbelief, self-righteousness, pride, disdain of others, worldliness; perhaps there is some brother that has somewhat against you; there is some obligation toward your fellow-men that is neglected; your baker, tailor, shoe-maker, servant, may have some undischarged claim; God holds you at arm's length, until you remember and rectify these things; so that with the blessing you get other blessings of even greater value, and stumbling-blocks are taken out of the way of others.

Give the Holy Spirit to them that ask him. (13.) Where we had this in Matthew it was good gifts, that we were bid to expect from our heavenly Father. Happy are they who have got so far as to know that all good is with the Holy Spirit. There is no petition for the Holy Spirit in the Lord's prayer, but our Lord here bids his disciples look for the gift of gifts. It is the privilege of the Holy Spirit to reveal to the sin-convinced soul the forgiveness of sin, and teach to say Abba, Father.

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

Dear Mr. Editor,—One of the most important subjects connected with the progress of the Gospel in this country is now being discussed in the newspapers, and the movement so full of interest in the meeting together in Conference at Bombay of Native Christians from the different Missions of this Presidency which is at the present time taking place, gives to it greater prominence. It deserves the deepest consideration on the part of all persons who are interested in, and anxious to help forward the conversion of the Natives of India to Christ, and I am writing this letter with the view of attracting the attention of the Lord's people to the matter. I allude to the condition of Protestant Missions to the Heathen throughout India, with reference especially to the vitality of the faith which the converts profess before their countrymen. The Word of God is still "the hammer that breaketh the rock in pieces," "quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit," &c.; the Gospel of Christ continues to be "the power of God unto salvation to every soul that believeth," and after conversion the same precious word by the teaching of the Holy Spirit is mighty to establish and build up in the faith, and to sanctify all the true followers of Jesus. Consequently it is reasonable to expect that Native brethren after having by the grace of God been separated from the Heathen and strengthened to confess Christ, should in the joy of their salvation become bright and shining lights in the midst of the gross darkness, and by walking in the power of God bring forth the "fruit of the Spirit" in all goodness, righteousness, and truth, and thus adorn the Gospel in their daily lives. It is said, however, and my own observation leads to the same painful conclusion, that the Native Churches are not like a city set on a hill, that all from afar may behold its strength and beauty, nor as salt that has retained its purifying savour, but on the contrary are generally speaking in a cold, lukewarm state, the converts greatly lacking the spirit of love and zeal which would stimulate them to seek the salvation of their friends and countrymen. Doubtless there are bright examples of faith among the Native pastors, evangelists, and others, but these only serve to show how the blessed Spirit has been hindered and grieved by the unbelief and worldliness of the majority, and my chief reason for taking up the matter is the hope that the minds of all who are interested in Mission work may be stirred up to inquiry, that if possible the causes of this low and Christ-dishonouring state of religion may be discovered, and lead to heart searchings and repentance before God. Will my dear Missionary brethren permit me in true sympathy and love to ask, if they are conscious of having faithfully inculcated to their people and *exemplified* the same in their lives, the self-denying principles of the Gospel; the whole heart consecration to Jesus which is required; the forsaking of all to follow him; the living under the constraining power of love and gratitude, serving the Lord with full purpose of heart and soul? It is here I think that failure begins, for while we have cause to thank God for the earnest, faithful men whom He has sent into this country to preach the Gospel, yet they meet with so many opposing influences, that, imperceptibly to themselves it is to be feared, the divine life in their souls is often injured and the effect immediately felt on all the Native brethren under their care. It is easy to conceive how the flame of burning love and zeal for Christ is damped by the weak faith and dull perceptions of the Native Christians and cold indifference of the heathen when the Gospel is preached, while the monotonous routine of school-work and the absence of brethren of like mind to hold fellowship with, gradually bring a palsy over that joy of the Lord which is their strength, and there being at the same time no persecution from without, both Missionary and people sink at times into a state the very opposite to one of a faithful testimony for Christ. The remark often made by a Missionary that his church presents no unfavourable contrast as to communion in proportion to its members, to churches in Europe, and some seem almost to have given up looking for converts from the direct preaching of the Gospel, restricting their hopes to the effect education upon the rising generation, while others are disposed to attribute the want of more real faith and love in their converts, to the natural character as being apathetic and not easily moved by either joy or sorrow. I am too deeply interested in Mission work willingly to grieve Christ's messengers by hasty remarks, but my observation leads me to think one of the causes of the low attainments in piety of Native brethren, to which I have endeavoured to point out, where Christian faithfulness I seek to draw attention to it.

May the spirit of prayer and supplication be abundantly given, not only to Missionaries and native people, but to all the true servants of Christ, that in answer to our united petitions, we may more *dually* be made more deeply to realize our heavenly birth and holy calling, and with hearts quickened in love, be enabled to yield up ourselves as living sacrifices to the praise and glory of our dear Redeemer.

I remain, dear Mr. Editor,
Yours very sincerely and affectionately in Christ,
A WEAK DISCIPLE.

April 4th, 1871.

CASTE IN ROMAN CHURCHES.

To the Editor of the Bombay Guardian.

Dear Sir,—In your issue of last week you mentioned a fact which discloses a sad state of things in the Romish churches of Salsette. It appears that "there is just now a regular caste row among the Romanists in a village near Coorla. A certain party descended from good caste Hindus have possession of the Church and the sympathy of the priest, and they persist in denying another party admittance to the church, because the latter are descended from men of low caste." There can be no more woful and humiliating spectacle in a church than that of caste and caste disputations. And the lesson you urge on Missionaries, suggested by the fact alluded to, is worthy of being learned and practised. Caste is caste, whether it be among Hindus or Christians—so-called—and it will, in spite of all merely pruning efforts, live and flourish and bear its bitter fruit from generation to generation. The only remedy for it is decided and thorough up-rooting. It is like a cancer—excision is the only cure.

That caste is now disturbing the Roman Catholic churches and will continue to disturb them, is little to be wondered at, when we take a look at the way in which Romanism has, for the most part, been propagated in Western India. The wonder would be if caste were not in the ascendancy in the papal Churches there. The first Romish Missionary worthy of the name, Francis Xavier, baptised thousands of the heathen in the space of a year or two; yet he never mastered a single Indian language so as to speak or write it with any accuracy or fluency. He never could do more than get up a kind of translation of a few Creeds, Ave Marias, Paternosters, &c. These he would commit to memory and then make the people repeat them after him. All who submitted to this exercise and declared themselves willing to believe what they had repeated were accounted good Christians and baptised forthwith. Even less than this was frequently considered sufficient to warrant their baptismal entrance into the church. Xavier himself says, that he baptised with his own hand in one month 10,000 idolaters! and frequently in one day he baptised a well-peopled village! In a very short time he had established numerous Churches over the western portion of Travancore and other parts,

and still continued his baptising career with enormous zeal and rapidity.

Here, then, were Christian communities—so-called—founded at railway speed and composed of persons illiterate and ignorant to the last degree. The question of caste or social custom seems never to have been mooted by the indefatigable Xavier, whose sole aim appears to have been to show how many people he could persuade to call themselves Christians, irrespective of Christian or other Biblical knowledge, and irrespective of their social and religious customs. That the majority of those he baptised were of the poorest and lowest classes, and therefore not so much separated from one another by caste rules as communities embracing a greater variety of grades, is admitted. Nevertheless, it is well known that even the very lowest of the Hindu population are marvellously close adherents to their social rites and are most loth to relinquish them.

But although Xavier's requirements for baptism seem so extremely trifling, they were greater than some other Romish propagandists insisted on. It is recorded that a certain prelate, on hearing of the disgraceful ignorance and conduct of persons who had been made church members, exclaimed that it was a shame to admit such people. Before receiving baptism they ought to have known, he contended, at *least to cross themselves!* When such was the laxity with which persons were admitted into the bosom of "the Holy Catholic Church," can we wonder that the portion of her body in India now suffers from caste-cancer? Unless there be knowledge as well as confession of a creed, and a thorough abnegation of the Hindu religion and its multifarious rites and institutions as well as a formal acceptation of Christianity, we can never hope to see the Christian church in India anything like what it ought to be. On Xavier's principle of baptism I could at this moment go out and baptise hundreds of people, and found churches in nearly every village.

But besides this deplorable and astonishing laxity in admission to baptism by the Romish missionaries, there was a yet more fruitful cause of the existence and continuance of caste in their churches. The statement of this cause will however furnish matter for another letter.

Gujarat. R. A.

Notice.

We have been requested to mention that there will be service in German at 4½ P.M. every Lord's day, until further notice, in the Church Missionary Society's Mission Church, Girgaum.

Epitome of News.

Saturday, April 1, 1871.

—The loss of the *Veronica* by fire is said to have been caused by damp cotton stored near fish oil.

—*Times of India*: "On Thursday night last, a Camatee named Elappa attempted to murder his kept mistress, a young Camatee woman about twenty years of age, and at the same time killed himself with a knife. Elappa lived alone in a room in the 2nd Camateepoora Street, while his mistress lived with her mother in a house situated in the 1st Camateepoora Street, where he used to visit her. A quarrel took place between them about two months ago, since which time they had not met each other. On Thursday night, the woman and her mother retired to bed in their house, the mother sleeping in the veranda and the daughter on an upper floor. The latter was suddenly aroused by the noise of the door of her room opening, and she saw a man standing before her. It was her paramour, Elappa, who attacked her, sat upon her chest, and cut her throat and neck. She raised a cry, struggled with him, and escaped down stairs. A report was made to the police, who, on going upstairs, saw Elappa lying dead on the floor. The woman was at once removed to the Jamsetjee Hospital."

—*Mofussilite*: "A private of the 20th Hussars committed suicide on Friday last. He had returned from parade, when he went to the washing room, and there shot himself."

—*Bombay Gazette*: "A detailed survey of a line of railway from Bangalore to Mysore has been definitely settled by the Supreme Government. The work will begin in October next, and the gauge is to be the narrow gauge for India—3 feet 3 inches."

—*Star of India*: "A Fakir named Heeradass Peetamber was placed before Nana Morojee, Esq., charged with having been drunk and incapable on the night of the 20th instant, and fined annas four. The money taken from his person before locking him up amounted to Rs. 112-10 annas, which sum was duly returned to him minus the fine for buggy hire!"

Mendicancy is the only trade that flourishes in Bombay just now.

Monday, April 3.

—A message announcing the victory of Cambridge over Oxford in the yearly boat-race by a length and a half, came through in *four minutes*. To think of people in India having been kept four minutes without this important information.

—Dr. Kingstone and Dr. McConnell both entered the service on the same day, in February, 1856, and were both buried on Saturday afternoon.

—Bechur Jeewa, Ahmedabad districts, has been sentenced to be hung for the murder of a child, committed for the sake of its ornaments.

—*Sindian*:—"The execution of the four Pathans for the murder of a Banian boy and woman, took place, on Monday morning last, in front of the Kurrachee gaol." Before the execution, Gool Mahomed, one of the four, dictated the following letter to his cousin, Hajee Sukhawrit, at Candahar:—

'I have to inform you that the *Ingraize* Sirkar *Bahadoor* have imprisoned us six men, Gool Mahomed, Nubbee Bux, Noor Mahomed, Mahomed Oosman, Baz Gool, and Shere Mahomed, for the murder of a woman and a boy. Shere Mahomed and Baz Gool have been sent to *Kalla Panee*, and the rest will be hanged to-morrow. After reading this letter send it to my brother Naik Mahomed. Accept my salaams, and convey the same to Rahaimut Puthan, Aga Khan, Jehan Khan, Khan Mahomed, Peroo Pathan, Mahomed Ammee, Mahomed Pathan, Abdool Raheem, and Moola Jan Mahomed. Ask them to pray frequently for me. Tell him to forgive me if I have eaten and drank anything belonging to him; give my salaams and blessings to Garroo, as also to all my friends. Remember me to Meer Alum, and ask him to consider as charity his claims against me, and give my salaams to Aka Mujeed, and tell my brother Naik Mahomed that it would be well if he give alms on my behalf; to consider as charity anything I may be owing him, and to forgive me any injury I may have caused him. Tell my brother also to pass this letter on to Moola Alum, and convey my blessing to him." Noor Mahomed and Mahomed Oosman had similar letters written.

—There are 298 children in the Byculla Schools, 150 of whom are entirely supported by the Society, while 52 are in part dependent on its funds. The Report for 1870 says:

"The doors of the Institution are ever open to cases of real distress, the records for the past four years showing that applications on behalf of orphan and actually destitute European children are never refused, and the Directors cannot but think that a simple statement of these facts, coupled with the figures given in the preceding paragraph, will be sufficient to ensure the support of all into whose hands this Report may fall."

Mr. Chatfield, Educational Inspector, reports favourably on the attainments of the children.

"The Industrial system introduced into the Girls' School, and which has been spoken of in the reports for the two past years, continues to work well, the entire domestic duties of the School being performed by the children under the supervision of competent Matrons. It is not claimed that a direct financial saving is thereby effected, as the amount saved in the item of wages to cooks, &c. &c., is fully counterbalanced by the cost of the necessary appliances, and the pay of a Kitchen Matron to supervise the arrangements. But the entire absence of men cooks and other native servants is felt to be a great advantage. Their presence was long regarded as an evil, and was only suffered because of the supposed difficulties of effecting a change. These, however, were soon overcome when the matter was taken in hand, and there is no doubt that the knowledge of domestic duties and the habits of industry acquired by the girls will prove useful to them in after life."

Prizes were presented on Friday last, the Bishop of Bombay presiding.

—*N. York Times*, Feb. 7:

"One of the most appalling horrors we have ever been called on to record occurred near New-Hamburg, on the Hudson River Railroad, on Monday night. A freight-train, laden with petroleum-oil, was going down on the outside track, when just entering on the bridge, the axle of one of the cars broke, but the car, somehow, held on, "kind'o stuck to the track,' as a witness expressed it, until dashing along among the beams and trestles of the draw-bridge, and there it got overturned on to the left hand track, on which the Pacific passenger-train from New York was then rushing at express speed. There was no time to signal, and the locomotive of the passenger express ran into the overturned freight car, which it smashed to pieces. Instantly the oil blazed up, enveloping the locomotive and tender in fire and smoke. A few seconds and another oil-car got on fire, and the flames spread with lightning rapidity, until the beams and pillars of the draw-bridge, and all the freight-cars, except the three last, which were unoccupied and got out of reach of the fire, were saturated with the blazing oil. A vast column of fire, surmounted by a dense cloud of smoke, shot up from the tangled mass of cars and the burning bridge, and lit up the frozen river and the snow-covered hills for miles. The agonized cries of distress and wild alarm, and the shrieks of the dying, arose upon the night air and smote upon the hearts of the few spectators, who were compelled to witness, without being able to render the slightest assistance, the appalling calamity. The inflammable liquid was rolling in every direction, and the cars of the express train were soon on fire, but fortunately the inmates of the two last passenger cars had time to get out and escape, as did also the fireman, who jumped off over the embankment and got away, though seriously bruised. In less time than it takes to describe the awful situation of affairs, the draw-bridge, weakened by the intense heat, the shock and the great weight, suddenly gave way, and the locomotive, an express-car and Pullman's sleeping-car were precipitated into the deep channel, leaving two burning but empty passenger-cars standing on the New York side of the chasm. The petroleum spread out on the ice a sea of fire, enveloping the bridge and piers, and surrounding two ice-bound schooners, which lay within a few feet of the draw-bridge at the north side, and these craft were only saved by the powerful play of water kept up by a steam fire-engine. Nothing could be done to rescue those who had gone down into the dark current, and when the morning dawned those unfortunates were entombed beneath a solid mass of ice."

—Lieut. Newman, R.A., gave a lecture on the recent War, in Morley Hall, Colaba, on Friday evening.

—*Friend of India*: "A musical entertainment was given at the Sailors' Home on Thursday evening, Major Burne took the chair, and several ladies and gentlemen sang and read. The songs were very good and were listened to with evident pleasure by the sailors. During the evening two of the sailors came on the platform and sang, to the immense satisfaction of their comrades, who joined lustily in the choruses, and seemed to enjoy the whole proceedings very much."

—"Archdeacon Hadfield, one of the C. M. S. Missionaries in New Zealand, was lately consecrated Bishop of Wellington. The *Christian Intelligencer* states that this is the first consecration which has been performed without the Queen's sanction."

—The correspondent in China of the *New York Times* writes to that journal:—"The first railroad in China was formally tried by Li-Hung-Chain on his taking charge of the Tien-tsin Arsenal, a tramway of some three miles extending around the establishment. This will, doubtless, be the parent of a railroad system ultimately as grand in its distances as our own. Li expressed himself as much pleased, and looked as if he thought it an improvement upon the 'Pekin cart.' With all his anti-foreign feeling, I should not be surprised if he became the first patron of the iron road in this country. He likes our inventions, but hates our persons."

—The *Combaconum Athenæum* says that on the occasion of the late Car festival, one of the gods of the place named Kumbhaswarar was going on a drive through the town when one of the Police Inspectors stopped him, and arrested his godship. Not content with this summary procedure, he took him before the Magistrate and had him fined 10 Rupees. He should thank his stars, however, that he was not sentenced to Jail for having ventured to walk out for a change, without the permission of the authorities.

Tuesday, April 4.

Overland Mail, March 10:—Mr. Childers has retired; Mr. Goschen is appointed First Lord of

the Admiralty; Mr. Stansfeld, President of the Poor Law Board, with a seat in the Cabinet; Mr. Baxter succeeds Mr. Stansfeld as Secretary to the Treasury.—The Government has been defeated by 52 votes to 46 on the question of the monopoly of the new Indian Engineering College.—The Select Committee of Inquiry into illegal combinations in Westmeath consists of eight Liberals and seven Conservatives.—Mr. Disraeli has interrogated Mr. Gladstone as to a treaty between Prussia and Russia; the Premier, in reply, has stated that the Government is not aware of any treaty.—The Marquis of Salisbury has drawn the attention of the Peers to the deficiency of our military forces. Military reorganization has been the subject of the week in the Commons.—The London School Board has adopted the principle that the Bible shall be read and explained in all schools, with strict regard to the letter and spirit of the section of the Act opposed to denominational teaching.—The German head-quarters have been removed to Ferrieres. The German armies have withdrawn to the north of the Seine, and are proceeding home.—The National Guards of Paris have mutinied, occupied the heights of Montmartre, and constructed a fortified camp with cannon pointed to the city.—The insurgents announce that they are acting independently of the Government in the promotion of the peace and order of the capital.—The Austrian Government has forbidden festivals in honour of the German victories.—Count Bismarck has returned to Berlin.—A proposal to impeach the members of the late Government of National Defence has been referred by the French Assembly to fifteen commissioners.—Passes are no longer required for entering or leaving Paris.—The Emperor Napoleon has issued a protest. He intends to reside at Chiselhurst.—The Pope has again refused to enter into relations with the Italian Government.—Both the imports and exports of the United Kingdom for February show an increase.—A new Russian five per cent. loan of 12,000,000*l.* has been announced by Messrs. Rothschild at 81½.

—A curious scene was witnessed in the French House of Assembly on March 8. The return of Garibaldi was under discussion, when Victor Hugo set the House by the ears by affirming that of all the generals who fought for France Garibaldi was the only one who had not been beaten. Intense excitement followed, and Victor Hugo tendered his resignation in writing, and abruptly left the House.

—The Solicitor-General has said in a neat way at Exeter, what most Englishmen are saying about the war, though with less fluency. Sir John Coleridge said most wars were wicked, and many were unprovoked; but of all wars the attack by France on Germany was the most unprovoked and unjustifiable. England had done all she could to prevent the conflict, but France would have her war, and the French people had suffered for it in the most awful manner. Every man of feeling must sympathise with the calamities of the great French people and with the desolation brought on French homes; for, with all their faults, they had proved themselves a gallant, generous nation. He was not sorry that the wicked and corrupt power of Louis Napoleon had been dashed to pieces. He believed it was the best thing that could happen for France. He had faith in German history and German character, and he believed in a short time the world would experience the unspeakable relief of having at the head of the Continent of Europe a nation great, brave, and resolute, but pacific, instead of a nation great, brave, resolute, but warlike, restless, and aggressive.

—*Daily News'* Paris correspondent—"The streets were lighted with gas last night; the first time for many months. The effect by contrast was very delightful; and morally also there was a species of illumination in the announcements which appeared on all the walls signed by M. Picard. The announcements signalled two facts—the first, that the Germans had taken their departure; the second, that in the opinion of the Home Minister the behaviour of the people of Paris had been 'beyond all praise.'

"There is an end, then, of the Prussian occupation; and, as if to celebrate it, the Parisians have altered the name of one of their streets, the Rue de Berlin, to the Rue Richard Wallace, in compliment to our countryman who has done so much good in the town. The change produced by the disappearance of the enemy and the establishment of peace is at once felt all over Paris. The newspapers come forth in bran new typography, and with better paper than we have known for some time. The Mobiles are ordered off, and they will start for their homes early next week. General Aurelle des Paladine has arrived to take command of the National Guards, and to organise them on a new footing. This is a significant fact—it means instant preparation for the future—a warlike future. We expect every day large detachments of troops from the army of the Loire. Also the clerks of the different Ministries at Bordeaux are ordered back to Paris, which shows that soon the seat of Government will be transferred to the capital."

Great agitation prevails among the National Guards, because they expect to be disbanded by General d'Aurelle des Paladines, and reconstituted in new battalions. The General, in an order of the day, has called upon the National Guards to behave themselves, and has declared that he will repress disorder; but still these Guards hold possession of Montmartre, where they are installed undisturbed. They have constructed two barricades there, and mounted twenty-five guns, which are pointed towards Paris. The place has in fact been converted into a kind of entrenched camp, and is regularly guarded by sentinels.

Similar preparations have been made by the National Guards at Belleville, where the guns are also pointed against Paris. Sentinels occupy the corners of the streets and the open places, and they are regularly patrolled day and night.

The garrison of the city is to consist of 40,000 troops under General Vinoy. The men are coming in daily. The soldiers from the army of the Loire are in a deplorable condition, and look as though they had greatly suffered. They are encamped in the Champ de Mars.

—*Times of India*: "The steam-ship *Brazilian*, from Calcutta, broke her screw shaft off Guardafui. Fortunately for all concerned, the vessel was picked up shortly afterwards and towed into Aden by the S. S. *Mauritius*. The *Mauritius*, with her charge, reached Aden on March 21, and, after a stay of four days, proceeded to tow the *Brazilian* to Liverpool.

—H. M.'s Troop-ship *Serapis* broke her shaft when on the passage between Malta and Alexandria, and had to be towed back to the former port by the *Malta*.

—From September 24th to February 24th, the five months of siege, 64,154 persons died in Paris. In the corresponding period of 1869-70, the number of deaths was 21,978, about one-third of the former number.

—As a result of the treaty, the area of Germany is 543,288 square kilometrés, that of France 527,465; the population of Germany is 40,197,000, that of France 36,451,000.

—H. M. S. *Bullfinch*, Commander Lodder, left Bombay for Muscat yesterday, and will accompany the *Forte* during the Admiral's cruise in the Gulf. H. M. S. *Thistle*, Captain Leet, left Bombay yesterday for China.

—*Delhi Gazette*: "We hear from Bombay that the dubash case is in a fair way of being amicably settled, the contumacious retired Parsee partner having, it is rumoured, consented to accept a quiet lakh from his late contractor partners, and to allow the case to go against him, thereby saving the Commissariat Department from exposure with reference to their transactions in connection with the Abyssinian Expedition. It remains to be seen whether the local Government will be as easily satisfied as the ex-partner."

The Parsee says that £80,000 was paid 'in the shape of bribes to Commissariat underlings.'

—"As I walked under the Column of Liberty in the Place de la Bastille yesterday evening" (says the Paris correspondent of the *Standard*, writing on Wednesday, March 8), "I was attracted by the group of some forty or fifty Mobiles roaring at the top of their voices the plain chant music of the 'Kyrie Eleison,' which is so well known in all the churches throughout France. Many were half-intoxicated, and had drunkenly decorated themselves with faded crowns of immortelles; all wore sprays of the yellow wreath in their coats, and some danced about in women's caps and bonnets. As I drew near I was horrified to hear the blasphemous parody that was substituted for the original sacred words. Among other things, the name Garibaldi was used instead of that of the Divinity. They were following and surrounding a young soldier of the line, almost a boy, whom they had discovered was on his way to church, and whom they were mocking in this devilish way for being so unlike themselves. They were of the very lowest and most brutal class of men, who are now the heroes of Montmartre, and who, when not actually forced to be on duty, come down into the town and manifest their patriotism by seeing a spy in every respectably dressed foreigner, bullying women, and occasionally drowing men in the Seine."

—The *Daily Telegraph* publishes the following despatch, dated March 9, afternoon:—

"On the summit of Montmartre there were ranged last night 250 guns, 70 mitrailleurs, two caissons of ammunition for the artillery, including shells, and a large quantity of small arm ammunition. Montmartre has twenty-two battalions of National Guards, eight of which are under the orders of the 'Central Committee of Resistance.' The remainder, which occupy the Place St. Pierre, are considered reactionary. Every day has added to the number of cannon which were dragged up hill by men, women, and children. One little child was killed yesterday, being run over by a mitrailleur, which rolled back down the hill. It is difficult and dangerous for a foreigner to visit the scene unless escorted by some well-known National Guard. An orator at Montmartre last night summed up his idea of a Republic by saying it was that form of Government under which every citizen, whether he worked or not, should receive from the public purse thirty sous a day for himself, fifteen for his wife, and five sous for each child. This he considered his right, and for that he would die."

—We have been many years talking about a pier to run out into our harbour, but we still wait for it. Meanwhile, San Francisco has gone to work and made a pier more than two miles long (11,000 feet) with 12 railroad tracks on the last 1,000 feet, extensive warehouses and three large docks. The piles used, where the water deepens, are 65 feet long, and are 42 to 50 inches in circumference, or as heavy as the main mast of the largest clipper.

—*New York Observer*: "Mr. Mundella, a member of the British Parliament, whose recent visit to this country is vivid in the recollection of many, has had interesting interviews, since his return home, with prominent statesmen. He says there is but one feeling there, and that a desire to maintain the friendliest relations with the United States. We have no doubt of it. And with the exception of a few misguided politicians, who have a mistaken idea that they will make capital out of it, the strong, general and profound feeling of this country is in favour of perpetual amity with England. Only madmen or very bad men would foment war between the two kindred peoples.

"The State of New York has five female colleges with the necessary charters, and prepared to confer to young women all the advantages of education enjoyed at other colleges by young men. Rutgers in this city, Vassar at Poughkeepsie, Ingham at Le Roy, the Elmira College, and Wells College at Aurora, on Cayuga Lake, are all equipped with thorough teachers, and women are as well educated in them as men are elsewhere."

"Mr. George F. Robinson, the convalescent soldier, who was detailed from the hospital in Washington to take care of Secretary Seward, and being so engaged at the time Payne made the attempt to assassinate Mr. Seward, exposed his own life in repelling the terrible assault, has been awarded by the House Foreign Affairs Committee in Congress $ 5,000 and a gold medal for his bravery on the occasion."

Wednesday, April 5.

—Home paper: "Mr. John Martin, Nationalist member for Westmeath, has recanted his vow not to appear in the House of Commons. On Wednesday he walked up to the table, and was sworn. He is of singular appearance, short of stature, somewhat round shouldered, with heavy brow and thin cadaverous countenance, like Browning's German Philosopher. The hon. gentleman, we are told, is not a Catholic, but a Presbyterian."

—*Vienna*, March 10: "Yesterday the Scholsberg, near Hohenems, fell in, burying beneath stones and rubbish the church, two principal streets of the village, and upwards of 9,000 (? 900) inhabitants."

—*Daily News*: "The judgment of the Privy Council in the case of 'Hebbert *v.* Purchas' is causing an extraordinary agitation among the members of a large and influential section of the Church of England. That it should have produced a flutter among those Priests who have hitherto shone before their altars in all colours of the rainbow is not surprising, for the judgment strips them of all the gay plumage by which they have dazzled thousands in whose eyes fine feathers make fine birds. But when we find reverend Professors and Canons, men who are visibly marked out for the highest place in the Church of England, protesting against the Privy Council judgment, we are assisted to perceive that the decision may reach further

than the mere vestments and gestures, which it in words condemns. Dr. Liddon declares that the judgment would have condemned John Keble's practice were he now alive, and that it does condemn, 'not only extreme Ritualists, but the High Church school as a whole.' Canon Gregory's righteous soul is vexed within him, and he cannot keep silence in presence of an unjust decision. The 'deepest feelings of his heart are outraged, and he must protest.' Mr. Beresford Hope warns the rulers of the Church that any attempt to apply this prohibition to churches generally 'will inevitably light up the flame of discord in our land.' This is the language of disappointed ecclesiastical ambition. For the last ten years the extreme High Church party has been playing a very audacious game, and fancied it was winning. It is always annoying to be suddenly undeceived; but those who now suffer should remember that they have done more than all the world beside could do to prepare their own discomfiture. From explaining away the Protestantism of the Articles and putting a Romanist gloss upon the formularies they went on to thrust their private and sectarian predilections upon their congregations, forgetting that the lay worshipper is not altogether defenceless, but that the law has cared for him. They did more than anticipate the judgment of the ecclesiastical tribunals: they feigned and promulgated a law of the Church of which Englishmen know nothing, and in its name they proclaimed the exclusive *legitimacy* of their own ways and doings. They had either wearied or frightened Bishop after Bishop, and seem wholly to have forgotten the Judge."

—*Pioneer*: "We regret to hear that the Mohurrum and Ramnowmee festivals have given rise at Bareilly to a serious affray between the Mahomedans and Hindus, the former being apparently the aggressors. On Thursday night (30th) a Mahomedan mob attacked the Hindus, five of whom, including a Mohunt, were killed, and 28 wounded. At Furreedpore, also, there were disturbances; but the most serious affair was that at [illegible]libheet. There not only was there, in the first [illegible]ance, a fight between the Mahomedans and [illegible], but the mob pelted the police with brick-[illegible]d drove them into the cutcherry. The [illegible]st fired upon the rioters, who then dis-[illegible]ing several dead or wounded. Troops [illegible] posted in the disturbed localities, and no further breach of the peace is apprehended."

—Rao Raje Sir Dinkur Rao, K.C.S.I., has arrived in Bombay.

—*Bombay Gazette*: "Paris, after all, is about to be taken by storm. It is not foreign troops who are directed against the sacred city—the only 'living entity among cities,' according to the *Spectator*, inhabited by 'perhaps the most intelligent people on the face of the earth,' according to the *Pall Mall Gazette*, 'the hub of the world,' as the Parisian Yankees, no doubt, sometimes say. It is a new version of an old story, a fight of Frenchmen against Frenchmen,—but never since the days of the League has the recurring combat got these lengths. King Thiers has found it necessary to quell 'the most intelligent people on the face of the earth' by means of the next most intelligent people, the provincial soldiery. Nor is he so delicate-handed as the ferocious Germans. If the telegram can be relied on, all insurgents, when made prisoners, are shot as rebels! The black flag has replaced the black and the white standard, and the law is 'no quarter.' This is an incident in the distracted condition of France for which we were not prepared. But who can blame the successor of Napoleon III.? Have not 'the most intelligent people' set up for themselves, defied the rest of France, and perpetrated atrocities which can only be paralleled in their own annals? It must have been more plain to the gentlemen at Versailles than it can possibly be to remote outsiders that the red ruffianism which has got possession of Paris must somehow be forced into obedience and subjection."

—Mr. Campbell, the new Lieutenant Governor of Bengal, has taken to lecturing the natives on good manners. He has issued a circular for the Educational Department in his Presidency in which it is stated that "the Lieutenant Governor regrets to have to acknowledge that the demeanour of native students generally in these provinces is too often deserving of animadversion. It is a common remark that the educated young men of the present day betray a want of gentlemanlike bearing in their social intercourse with their superiors and elders, whether European or Native, and that the evil is a growing one and seems coincident with the general spread of education throughout the country."

Thursday, April 6.

Times of India:—"In a full and business-like exposition which occupied more than two hours in delivery, Sir Seymour Fitzgerald yesterday unfolded the first Bombay budget for Provincial Services. He at once admitted that the first effects of the change would be a certain increase of taxation. But in his opening remarks, His Excellency clearly showed that the responsibility for that increase must entirely rest with the central Government. Not only was it well known to the Supreme Government that the grants ordinarily allotted were inadequate for legitimate requirements; but, as Sir Seymour stated, after the allotments for 1870-71 (on which this permanent settlement is made) were settled for the year, an arbitrary reduction was peremptorily ordered."

A deficit of ten lakhs "it is proposed to meet by the conjoint proceeds of three separate measures—a family tax on three classes of the rural non-agricultural population, calculated to produce 4,64,000; a tax on feasts and caste gatherings expected to produce four lakhs; and a measure which will compel all towns and municipalities to pay fully for all police employed within or near their borders."

—H. E. the Viceroy left Calcutta for Allahabad on the 2nd instant.

—More Mohurrum disorders. *Times of India*; Rajcote: "While the taboots of the military sepoys and the station bazaar people were passing in procession in front of the Station Magistrate's house, a quarrel arose between the civil and the military, in which some men on both sides were roughly handled. One of the men, it is said, received either a sword cut or bayonet stab on the forehead, and several others were beaten by sticks and shoes. The arrival on the scene of Colonel Jacob and other Military officers, and their prompt and energetic action, backed by a company of the 18th Regiment N. I., restored order."

—Rao Bahadoor Dadoba Pandurang has been appointed Professor of Sanskrit in the Parsee local Madressa.

—*Times of India*: "We believe the public of Bombay may expect a treat, or series of treats from Professor Silbiger, who has delighted large audiences in all parts of India by exhibiting the wonders of the giant microscope, with the aid of the electro-magnetic light. The crystallization of salt and minerals are shown in a drop of water, the gradual development and structure of plants; and in the part devoted to animal life, a mosquito is made to appear bigger than an elephant; crocodiles and snakes, sporting about in a drop of water, 'persecute and devour each other.'"

—*Bombay Gazette*: "The great battles in and about Paris have proved, so far, disastrous to the insurgents. Their leaders have been killed or captured, and the mass of mad followers have been huddled together somewhere near Chatillon, a village almost under the guns of Fort Montrouge. But the conflict was not over on Monday, for an artillery duel still continued. We infer from the presence of MacMahon, and from some allusions in the letters brought by the last mail, that the Government of M. Thiers had at its command a goodly number of the prisoners of war, of the trained soldiers captured at Sedan and Metz."

—Same: "At a meeting of some of the members of the Nagur caste held a few days ago, under the presidency of Mr. Gopaldass Madhowdas, brother of Mr. Vurjeevandas Madhowdas, a Justice of the Peace, it was resolved that every member of the caste should shave off his moustache! The meeting was convened on the requisition of some members of the caste, who were excommunicated for dining with Messrs. Karsandas Madhowdas and Karsandas Mooljee, and who prayed that they might be re-admitted into the caste. We are at a loss to account for the strange resolution."

It means, we suppose, that the excommunicated have to shave their moustache in order to be admitted, and to make it easier, the whole caste agree to share in the atonement.

—Some students of the College in which Mr. Lobb is Professor acknowledge that he gave them (at their request) copies of his work advocating Positivism.

Friday, April 7.

—The Supreme Legislative Council assembled yesterday at Allahabad.

—Reuter; Hongkong, March 29: The laying of the Cable to Shanghai has been successfully completed to-day.

—*Times of India*: "The soldier Picking, of H. M.'s 49th Regiment, who was under confinement at Asseerghur for the murder of a native with great cruelty, has effected his escape, along with two other men of the corps." (!)

—Destructive fires have been prevailing in the Surat district and at Baroda.

H. M.'s I. T. S. *Euphrates* arrived in Bombay Harbour last evening with the 56th Regiment and other Troops.

—Deaths last week, 333.

—The *Rast Goftar* sheds further light on the caste penance. The Nagur Banias of Bombay were held to be outcasted by their more virtuous brethren at Surat and elsewhere, because they had eaten with Kursondas Madhowdas who had eaten with Kursondas Moolji. It is to recover caste privileges that the Nagur Banias shave their moustaches, and eat *punchaguvya* (cowdung, &c.), every soul of them. So caste triumphs.

—Colonel Strachey, in the Legislative Council, pays a high compliment to Mr. Robert Knight for his knowledge of finance and commerce.

TWO IRRESISTIBLE THINGS.

Some time ago, when travelling, I had for my fellow-passengers some of the men from H. M.'s ship *Irresistible*, who had that word on their caps. I was involuntarily led to say, "I know of two things which are 'irresistible;' how many do you know?" The reply was, "We do not remember any: will you tell us what your two are?" I remarked, "Death is irresistible, for when it seizes upon its victim, there is no shaking it off. A person may say, 'I will not die; but death being in the world by sin, it is appointed unto men once to die, and after this the judgment.'" The men became very thoughtful; for death is a very solemn subject, and is no respecter of persons. "Love is also irresistible," I observed. Upon this their countenances brightened up, and they began to smile one upon another, till I added, "that it must be 'perfect love,' and therefore God's love; for 'Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.' When there was everything in man which was altogether opposed to God, his every thought and imagination being evil, and that continually—when we were enemies by wicked works, then 'Christ died for the ungodly.' That this love was 'strong as death, and when any one knew and believed the love that God hath to us, (1 John iv. 16,) he was laid hold of by it, and, however heedlessly he might have hitherto gone on, it was so perfect that it constrains him who is now brought to rest in it, no longer to live to himself, but to him who died and rose again, even the blessed Lord Jesus." (2 Cor. v. 14, 15.) One of the men exclaimed, "Right you are, sir! Are you a parson?" "No," I answered, "but I know this 'perfect love;' I have believed it, in that Jesus laid down His life for me. He came to seek and to save the lost, and in order to atone for sin He died on the cross; and because of the infinite preciousness of His blood, God justifies all who take their only true place before Him, confessing that they have sinned and perverted that which is right; such are delivered from going into the pit." (Job xxxiii. 27, 28.) "Well," said the man, with tears, "I have learnt more from those few words than from all the sermons I ever heard. Do come on board our ship: some of our men will be glad to hear you talk, and if you will give me some tracts, I will give them away."

And now, dear reader, allow me to press these two things upon your attention. Death is irresistible, and love is irresistible. God is love, and God is light, and He, in His infinite wisdom, has devised a way whereby He can be a just God and a Saviour. "The Father sent the Son to be the Saviour of the world;" and, blessed truth, "Whosoever believeth that Jesus is the Christ is born of God." (1 John v. 1.) A dear man said to me the other evening, "O sir! I have found my title deeds!" To which I replied, "Show them to me." At once he brought forth the last verse of John iii: "He that believeth on the Son hath everlasting life;" and his eyes beamed with joy. Jesus, risen, is the life of all who believe in Him. Until He died and was buried, He was alone. "Except a corn of wheat fall into the ground, and die, it abideth alone; but if it die, it bringeth forth much fruit." A risen Jesus is the life of all who believe in Him. "He that hath the Son hath life," and "these things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life." If you know Christ as the one who has glorified God about your sins, and is alive to die no more, happy, happy for you; for death cannot separate you from the love of

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God. Nay, to depart out of this world would only be to be with Him who is the expression of it, namely, Christ. Believers do not necessarily die; for the Holy Ghost instructs us that we shall not all sleep (1 Cor. xv.), and that the Lord Himself is coming for us, and we shall be changed and caught up to meet him in the air, and so shall be for ever with Him. (1 Thess. iv.) But what of those poor souls who slight and despise this perfect love, and Jesus, who manifested it here amongst men? Good were it indeed if such had never been born; for alas! they will prove that death is irresistible, and awfully true that there is the "mist of darkness for ever." "The fearful, and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake of fire and brimstone, which is the second death." (Rev. xxi. 8.)

Jesus, who is the same now as yesterday, wept over some who would not come to Him, and, as we delight to tell, suffered, the just for the unjust, upon the cross, that sinners, by faith in Him, might be forgiven and made meet to be partakers of the inheritance of the saints in light. (Acts xxvi. 18.) Should this fall into the hands of any child of God who has "committed" two evils, having forsaken the fountain of living waters, and hewn to himself broken cisterns, allow me to put the word of the Lord's reasoning to such. "Have I been a wilderness unto Israel? a land of darkness? Wherefore say my people, We are lords, we will come no more to Thee?" (Jer. xi. 31.) Oh! go back to your father, and confess, that you have been a naughty, and, therefore, a miserable child. Has not Jesus loved you, so as to endure on the cross the wrath due to you? and He loves you to the end. (John xiii.) "Return to the Lord, and he will receive you graciously and love you freely." (Hosea xiv.) P.

"His is an unchanging love,
Higher than the heights above;
Deeper than the depths beneath;
Free and faithful, strong as death."

—*The Witness.*

—The Life of Fidelia Fiske furnishes one of the most remarkable narratives of female missionary effort and devotion. The facts in this life are derived from the larger memoir by the Rev. D. T. Fiske, recently published in the United States. The mission to the Nestorians, with which Miss Fiske was long connected, is one of very great interest. Some of the noblest missionaries, as Perkins and Stoddard, did their earth's labour in connection with it. In America the idea of female missions is much better understood than in England; and Miss Fiske was one of the most able and devoted of American missionaries. The narrative is well fitted to stimulate others to follow her example.—*Christian Work.*

—Among our Selections last week, was an article 'Conscientiously Wrong.' This was from one of the Religious Tract Society's Tracts.

TELEGRAPHIC NEWS.

London, March 31st: Mr. C. W. Dilke, in the House of Commons last night, attacked Earl Granville for having agreed to the Conference, and proposed a vote censuring the Government. After some discussion the proposition was withdrawn.—It is stated that the Germans have agreed to the postponement of payment of the first instalment of the indemnity.—The Queen of Sweden is dead.

April 1st: The Central Committee have condemned M. Fonvielle to death.—Paris has been quiet during the past ten days, 160,000 people have left the city.—The Versailles Government have prohibited the entry of horses and provisions into Paris. Communication between Paris and Versailles has been closed.—The *Times* of to-day states that M. Thiers paid 500 million francs last evening to the Germans, who will therefore allow reinforcements to be sent north.—Prince Gortschakoff has received the title of Highness, in consequence of his services in the Black Sea question.—Mr. Eastwick announced a motion for the re-establishment of a separate local Army in India. Mr. Cardwell stated that the compensation clause in the Army Regulation Bill was inapplicable to the Indian Artillery and Engineers, because of its expiring, and because the Act of 1860 provided for seniority promotion.—Mr. Monsell announced that he did not intend to extend the Parcel Post to India.—The revenue for the official year, ending yesterday, amounted to £70,000,000.—The Oriental Bank has declared a dividend at the rate of 12 per cent.

2nd: It has been decided to hold a Peace Conference at Brussels, and the first meeting has taken place. No date has been fixed for a second meeting, as the questions to be decided will be arranged by the exchange of notes, in order to avoid a controversy. Special delegates will be appointed on the questions of fixing the limits (boundary limits) and of commerce.—The outposts of the Versailles Army are within 100 metres of the Paris ramparts, and an attack is considered imminent. The Army is composed of 8 divisions of infantry and 3 of cavalry.—In the sitting of the Berlin Parliament yesterday, Prince Bismarck said that Germany would only intervene in France, if German interests rendered such a step necessary.—In the house of Lords last night, a debate took place on the Tien-tsin massacre. Earl Carnarvon advocated a firm adherence to the treaty with China, that the local authorities should be held responsible, and that the points of commercial intercourse should be extended. He feared that there was a tendency to trust to diplomacy, and keep in the background the alternative of force. Earl Granville attributed the massacre to the belief that children had been inveigled away, to the imprudence of the missionaries, the dislike of the Chinese to foreigners, and the supineness of the authorities. He said, that unless the French checked the proceedings of their missionaries, the position of foreigners generally would be endangered. It was impolitic to allow Consuls to declare war without reference to their Minister, and it was expedient to strengthen the central movements. (sic.) The Marquis of Salisbury declared that the Central Government was powerless. Earl Grey approved of the policy of reference to Pekin.

Paris, 2nd: Several sharp engagements took place this morning near Courbevoie, between the insurgents and the troops from Versailles. The former were shelled out of the village from Fort Valerien. All insurgents, on being made prisoners, are shot as rebels. The moral effect of the victory is excellent.

London, 4th: One hundred thousand insurgents, with 200 guns, under Dergeret and Flourens, marched yesterday on Versailles in three columns. Severe engagements ensued at several points. Fort Valerien suddenly opened a cannonade by which the insurgents under Dergeret were cut off, to the number of 15,000 men. Flourens, with a portion of his men, was permitted to join him, and this combined force, numbering 35,000 men, has been thus cut off. They must either fight or surrender.—MacMahon has been appointed Commander-in-Chief of the Army at Versailles.—All the insurgent prisoners have been shot.—In the House of Commons last night, Mr. Grant Duff stated that the Government of India had, with the concurrence of the Secretary of State for India, resolved that the gauge of the Indian railways toward the Punjaub frontier should be 3½ feet.—Advices from Versailles, dated yesterday, state that the insurgents had effected a disorderly retreat towards Chatillon, and suffered heavy losses.—M. Flourens has been killed.—Four redoubts at Chatillon have been captured, with 2,000 prisoners, including General Henry.—General Duval was shot in one of the redoubts.—Fighting with the artillery continues.—Communal Elections have been adjourned in consequence of the military operations.

6th: The insurgents have arrested the Archbishop of Paris. Several churches have been pillaged.—Heavy fighting in front of Vauvres and Issy continued on Tuesday and Wednesday. The insurgents were repulsed everywhere. The statements of the *Times*, that M. Thiers had paid 500 millions to the Germans on account of the indemnity, is untrue.

PASSENGERS SAILED.

Per P. and O. S. S. *Simla*, April 1:—

For Brindisi.—Lieutenant Colonel and Mrs. Chamier and child; Mr. David Cowie; Mr. and Mrs. S. E. Collies; Mr. F. Cassella; Mr. and Mrs. R. W. Hunter, 5 children and European female servant; Mr. R. H. Froude; Mr. W. S. D. Blackhall; Mr. and Mrs. W. D'Oyly; Mr. A. Somerville; Mr. J. F. Berwick; Mr. J. Tesko; Mr. H. J. Leitch; Mr. J. J. Ross; Mr. W. G. Probyn; Mr. R. R. Nesbitt; Mr. A. M. Zelier and child; Major Clay; Dr. Hendall; Major Woodhouse; Mr. H. Simson; Hon. Mr. Napier; Captain Caragnair; Lieutenant Colonel and Mrs. Pollock, 4 children and European maid servant; Mr. W. Logan; Mr. J. G. Horsfall; Deputy Inspector General Pelly; Mr. C. Farman; and Mr. McCallum.

For Southampton.—Mr. and Mrs. J. W. Quinton, 3 children and European maid servant; Mr. Pitchor, 2 children and native servant; Mrs. Carnegy; Miss Ker; Mr. Cordeaux, child and ayah; Mr. C. C. Gale; Mr. Elmore; Colonel Harris; Mr. H. Reading; Mr. H. R. Shroff; Major and Mr. C. Murchin, 3 children and European female servant; Mr. Chas. Fisher; Mr. and Mrs. G. A. Wright; Mr. Hiel, wife and 2 children; Mr. and Mrs. W. E. Ball, 6 children and European female servant; Major Whitehead; Mrs. Wilkinson; Mr. Donaldson: Messrs. Dowthwaite, C. Steward, A. Burnett, H. Cross, J. Mackinlay, Banks; Colonel and Mrs. Brownlow, 4 children and European female servant; Mr. and Mrs. Parkinson and child; Mr. Loney and 3 children; Mr. J. Jones; Mr. Hathawny and infant; Mr. T. Muars; Mr. T. Loynds; Mrs. Sharp and 5 children.

For Suez.—Mr. Theodore Thomas; Mr. and Mrs. H. E. Perkind; Mr. J. Kerry; Mr. Cuningham; and Mrs. T. W. Webber and child.

For Gibraltar.—Captain don Joige de Mello, wife and infant.

Per S. S. *Persia*, April 1:—

For Genoa.—Captain and Mrs. H. E. Forbes and 3 children; Major J. P. Pedler; Surgeon A. Sanderson; Dr. W. Niven; Mrs. Grant; Mrs. Wurth; Miss Elise Fritz; Messrs. L. A. Grunenwald; J. Freeman; and D. Hanhart; Mrs. A. Fuchs; Mrs. E. Wittkugel; Messrs. A. Denogri; Enrico Palazzi; Graham Grey; and Miss Janette Domenico.

For Leghorn.—The Rev. Gavin Martin; Messrs. B. Simmons, T. Hirz, and Ed. de Grouilliers.

For Naples.—Major General Chas. A. Barnwell; Colonel and Mrs. H. Gill; Lieutenant Colonel Y. W. Graham; Major T. W. Dunbar; Major J. Perkins; Mr. William Duthoil, B.C.S.; Mr. T. T. Harness, C.S.; Mr. and Miss Lindsay; Messrs. William Hugo, Robert Bell, F. Peterson, G. Decristoforis, Thomas Watson, George Smidt, G. Schmer, and James Batteraby; the Rev. H. Henderson; the Rev. S. H. Kellogg and family; Captains W. W. Biscoe and White; Lieutenants B. W. Blake, H. V. Brooke, and A. T. Robson.

For Port Said.—Mr. G. Bohm.

For Suez.—Messrs. F. Georgis, Grech and Ventz.

Per S. S. *Sphinx, 3rd*:

For Trieste.—Colonel and Mrs. A. Wyndham, Colonel R. J. Hawthorne; Mr. and Mrs. Alfred Penny and two children; Rev. Mr. F. Hahn and four children; Rev. P. Burkardt, and Mr. S. Muntyand.

Per *Hindostan, 8th*:

For Brindisi.—Mrs. C. W. Carpenter and child; Col. and Mrs. Tweedie and child; Mr. G. E. Lance; Mr. J. A. Marcel; Lt-Col. H. Shewell; Lt-Col. E. A. Bacon; Mr. M. B. Thornhill; Col. R. Strachey; Mr. and Mrs. Gerald Walker; Major [illegible] W. Porteous; Mr. Preston; Capt. Poole; Mr. E. D. [illegible] Busksher Koman Singh; Mr. Gunesh Shitaram Sh[illegible] Hurrichund Chintamon; Mr. James Hope; Mr. Mir[illegible] khan; Mr. Peel; Mr. Douglas Crawford; Mr. H. [illegible] Mr. Stone.

For Suez.—Col. W. Agnew; Capt. T. B. Michael; Mr. [illegible] Mr. Thornton; Mr. Harraden; Mr. Hyde; Dr. Gre[illegible] Heffernan.

For Southampton.—Major Montague; Rev. Henry [illegible] Hubbard and 3 children; Mr. and Mrs A. B. Pa[illegible] children; Mrs. Lyons; Capt. C. Fortescue; Mrs. R. [illegible] child; Lt.-Col. and Mrs. S. Black and 3 children; Mrs. [illegible] and child; Mrs. Lambert and 2 children; Mr. L[illegible] Markham; Mrs. Cox and child; Miss Wyatt; [illegible] Walters; Licut. W. Forster; Mr. A. G. Bagot; [illegible] Miss Saunders; Capt. and Mrs. F. Mackay and chi[illegible] Mrs. C. C. Minchin and 3 children; Mrs. Shepherd [illegible] Mr. John Burrows; Capt. and Mrs. Arbuthnot; Mr. [illegible] Francis DeFarquharson; Mr. A. *McRitchie*; Ca[illegible] Lieut. Barton; Mr. H. D. E. Forbes; Rev. H. F[illegible] William Fielden; Lieut. G. A. L. A. Whitmore[illegible] Henesey; Mr. and Mrs. C. F. Wilson; and Mr. Stai[illegible]

PASSENGERS ARRIVED.

Per *Calargo Nova, 1st*:

From London.—Lieut. and Mrs. Mackenzie; Mr[illegible] nan; Mrs. Hefferman; Mr. C. Brereton; Mrs. Walle[illegible] and 2 deck passengers.

Per S. S. *Deccan, 3rd*:

From Brindisi.—Mr. S. Jackson; Major Castell; [illegible] Colonel Robinson; Mr. and Mrs. Brandt; Mr. T. Richmond; Major Blundell; Mr. T. Severin; Mr. R. Campbell; and Mr. Neil.

From Southampton.—Captain and Mrs. Barron; Mr. T. J. Waring; Mrs. Daniells, child, and ayah; Mr. W. Wells; Mr. Sache; Dr. R. J. Abbott; the Rev. A. Taylor; Major J. Mr. A. W. Osborne; Captain A. Farrar; Lieut. Colonel Colonel and Mrs. Massey; Mr. Fitzgerald and brother and Mrs. Sadler; Miss Heath; Captain Yonge; Mr. Williamson; Lieut. Colonel McDonald; Miss Wat[illegible] Fitzgerald; Mrs. Atkins and child; Mrs. Mendham 2 children, and ayah; Miss Baiker; Colonel and and European female servant; Mr. N. Hunter; [illegible] Wheeler and child; Mrs. Money and child; Messrs. R. and [illegible] Terney; Mr. T. Trevor; Mr. Cooke; Mr. Weir; Mr. Parsons; Mrs. Hodgson; and 7 ayahs (deck.)

From Suez.—Messrs. H. W. and F. G. Jefferson.

From Aden.—Lieut. Firebrace and native servant; Mr. and Mrs. Dorabjee, 2 children and ayah; Mr. and Mrs. Rama and native female servant; Oomer and friend (deck); Major Bannerman and native servant.

DOMESTIC OCCURRENCES.

MARRIAGE.

MELVILLE—EAMES—March 28th, at All Saints' Church, Seetabuldee, Nagpore, by the Rev. G. T. Carruthers, M.A., James Melville, General Manager of the Mofussil Company, Bombay, to Rosina, daughter of W. J. Eames, Esq., Londonderry, Ireland.

DEATHS.

SPENCER—March 3rd, at South Hampstead, London, Henry Nathaniel, the infant son of F. A. Spencer.

PRIDEAUX—March 23rd, at Aden, Arthur William, the only child of W. F. Prideaux, Esq., Assistant Resident, aged 6 months.

McCONNELL—April 1st, at the Sanatarium, Marine Lines, Robert Clark McConnell, Surgeon, H. M.'s Bombay Army, aged 41.

MYATT—April 1st, at Bombay, Cicily, the beloved child of J. and Eliza Myatt, aged 1 year and 6 months.

HIGH—April 2nd, at Marine Lines, Edwin Alexander Harold, the beloved child of Mrs. and Mr. High, aged 1 year and 4 months.

MENDONCA—April 3rd, at Mazagon, J. N. Mendonca, Esq., G.G.M.C., aged 32 years and 5 months, deeply regretted.

GREEN—April 4th, at Bombay, of brain fever, John Arthur Charles Knox, the beloved son of Mr. J. Green, Master sailmaker, H. M.'s Dockyard, Bombay, aged 4 months and 2 days.

Advertisements.

THE BOMBAY BAPTIST MISSION.—LORD'S DAY Services are held at 15 Middle Colaba, at 11 A.M., and at 5 Clare Road, Byculla, at 6 P.M.

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